

THE FIVE NIKĀYAS

Discourses of the Buddha

An Anthology

Book One

Translated by
the Editors of the Light of the Dhamma

Edited by the English Editorial Board,



DEPARTMENT OF RELIGIOUS AFFAIRS
RANGOON, BURMA.

1978

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Majjhima Nikāya

MAHĀGOPĀLA SUTTA

(GREAT DISCOURSE ABOUT COWHERDS)

—Suttanta Piṭaka, Mūlapaṇṇāsa, p. 281, 6th Synod Edition.

Thus I have heard: On one occasion the Exalted One was staying at Sāvattī at the Jetavana monastery of Anāthapīṇḍika. There the Exalted One addressed the Bhikkhus: "O Bhikkhus!" "Yes, Lord", answered those Bhikkhus to the Exalted One. The Exalted One delivered this discourse:

-I

"Bhikkhus, a cowherd who has eleven defects is not qualified to look after a herd of cattle and make it prosperous. What are the eleven? In this world, a cowherd (1) is not conversant with *rūpa* (forms); (2) is not skilful in distinguishing the *lakṣaṇa* (characteristics); (3) does not get rid of flies' eggs; (4) does not dress the sore; (5) does not make a smoke; (6) does not know the ford; (7) does not know whether water has been drunk or not; (8) does not know the path; (9) is not clever about grazing grounds; (10) milks dry; and (11) does not do special honour to those bulls who are the fathers and leaders of the herd. Bhikkhus, a cowherd who has these eleven defects is unable to look after the herd and make it prosperous.

"Bhikkhus, similarly, a Bhikkhu* who has eleven defects is not qualified to achieve growth, progress and full development in this *dhmma-vinaya* (Teaching of the Buddha). What are the eleven? Bhikkhus, in this *Sāsana*, a Bhikkhu (1) is not conversant with *rūpa* (material qualities); (2) is not skilful in distinguishing the *lakṣaṇa* (characteristics); (3) does not get rid of flies' eggs; (4) does not dress the sore; (5) does not make a smoke; (6) does not know the ford; (7) does not know whether water has been drunk or not; (8) does not know the path; (9) is not clever about grazing grounds; (10) milks dry; and (11) does not pay special honours to those Bhikkhus who are of long standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the order.

(1) And how, Bhikkhus, is a Bhikkhu not conversant with *rūpa* (material qualities)?

In this *Sāsana*, Bhikkhus, a Bhikkhu does not understand as they really are, that all *rūpas* are the Four Great Primaries** and the material qualities derived from these four.

* This term also includes a lay devotee who follows the Teaching of the Buddha and practises the *dhmma*.

** There are twenty-eight kinds of material qualities. They are:—

- (I) Four Great Primaries, namely,
 - (1) the element of extension, (2) the element of cohesion or liquidity, (3) the element of kinetic energy, (4) the element of motion or support.
- (II) The six bases, namely,
 - (5) the eye basis, (6) the ear basis, (7) the nose basis, (8) the tongue basis, (9) the body basis, (10) the heart basis.
- (III) The two sexes, namely,
 - (11) the male sex, (12) the female sex.
- (IV) Material quality of life, namely, (13) the vital force.
- (V) (14) Material quality of nutrition.
- (VI) The four sense fields, namely,
 - (15) visible form, (16) sound, (17) odour, (18) savour.
- (VII) Material quality of limitation, namely, (19) space.
- (VIII) the two communications, namely,
 - (20) intimation through the body, (21) intimation through speech,
- (IX) The three plasticities, namely,
 - (22) lightness, (23) pliancy, (24) adaptability.
- (X) The four salient factors, namely,
 - (25) integration, (26) continuance, (27) decay, (28) impermanence or death.

The Four Great Primaries are called *underived material qualities*.

The remaining twenty-four species are called *derived material qualities*.

Thus, Bhikkhus, a Bhikkhu is not conversant with rūpa.

(2) And how, Bhikkhus, is a Bhikkhu not skilful in distinguishing the characteristics? In this Sāsana, Bhikkhus, a Bhikkhu does not understand, as it really is, that "A fool is characterised by his evil deeds only, and a wise man by his good deeds only." Thus, Bhikkhus, a Bhikkhu is not skilful in distinguishing the characteristics.

(3) And how, Bhikkhus, does a Bhikkhu not get rid of flies' eggs? In this Sāsana, a Bhikkhu entertains a thought of sensuous pleasure (*kāma vitakka*) that has arisen; he does not abandon it, does not dispel it; does not get rid of it, does not make it disappear. He entertains a malevolent thought (*byāpāda vitakka*) that has arisen; he does not abandon it, does not dispel it, does not get rid of it, does not make it disappear. He entertains a cruel thought (*vihiṃsa vitakka*) that has arisen; he does not abandon it, does not dispel it, does not get rid of it, does not make it disappear. He entertains whatever evil has arisen (in him); he does not abandon them, does not dispel them, does not get rid of them, does not make them disappear. Thus, Bhikkhus, a Bhikkhu does not get rid of flies' eggs.

(4) And how, Bhikkhus, does a Bhikkhu not dress a sore? In this Sāsana, Bhikkhus whenever a Bhikkhu perceives a form with the eye, he is led away by the general outward appearance or its details and he does not strive to guard his sense of sight to ward off such mean and evil things as covetousness and grief, which would flow him over him, if he were to remain with unguarded sense of sight. He does not enter upon this course in regard to faculty of sight; he does not guard his sense of sight; and he does not restrain his sense of sight.

Whenever he hears a sound with the ear,.....

Whenever he smells an odour with the nose,.....

Whenever he tastes a flavour with the tongue,.....

Whenever he feels a contact with the body,.....

Whenever he cognises a mental object with his mind, he is entranced with the general outward appearance or its details, and he does not strive to guard his mind and ward off such mean and evil things as covetousness and grief, which would flow in over him, if he were to remain with unguarded senses. He does not enter upon this course in regard to the faculty of mind; he does not guard his mind; and he does not restrain his mind. Thus, Bhikkhus, a Bhikkhu does not dress the sore.

(5) And how, Bhikkhus, does a Bhikkhu not make a smoke? In this Sāsana, a Bhikkhu does not teach *dhamma* in detail to others as he has heard or as he has learnt by heart. Thus, Bhikkhus, a Bhikkhu does not make a smoke.

(6) And how, Bhikkhus, a Bhikkhu does not know the ford? In this Sāsana, a Bhikkhu occasionally visits those monks who are well informed and who have learnt *dharmavinaya* and *pātimokkha* by heart, yet he does not ask: "What is the etymology of this word, Sirs? What is the meaning of this word, Sirs?" Then those venerable monks do not disclose to him what is to be disclosed, do not make clear what is to be made clear, and on various doubtful points of doctrine they do not set his doubts at rest. Thus, Bhikkhus, a Bhikkhu does not know the ford.

(7) And how, Bhikkhus, does a Bhikkhu not know whether water has been drunk or not? In this Sāsana, Bhikkhus, when the *dharmavinaya* (Teaching of the Buddha) is being expounded, a Bhikkhu does not get the knowledge of the meaning, does not get the knowledge of the Text, does not get that delight which is associated with realization of the *dhamma*. Thus, Bhikkhus, a Bhikkhu does not know whether water has been drunk or not.

(8) And how, Bhikkhus, does a Bhikkhu not understand the path? In this Sāsana, a Bhikkhu does not understand as they really are, the Noble Eightfold Path.* Thus, Bhikkhus, a Bhikkhu does not understand the path.

(9) And how, Bhikkhus, is a Bhikkhu not clever about grazing grounds? In this

* 1. Right View, 2. Right Thinking, 3. Right Speech, 4. Right Action, 5. Right Livelihood, 6. Right Effort, 7. Right Mindfulness, 8. Right Concentration.

Sāsanā, a Bhikkhu does not understand as they really are, the Four Applications of Mindfulness.** Thus, Bhikkhus, a Bhikkhu is not clever about grazing grounds.

(10) And how, Bhikkhus, does a Bhikkhu milk dry? In this Sāsanā, when devout householders offer him robes, alms, lodgings, and medicines for the sick, he does not know moderation in accepting them. Thus, a Bhikkhu milks dry.

(11) And how, Bhikkhus, does a Bhikkhu not pay special honour to those Bhikkhus who are of long-standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the Order. In this Sāsanā, a Bhikkhu does not treat such Bhikkhus with kind deeds, words and thoughts both in the public and in private. Thus, Bhikkhus, a Bhikkhu does not pay special honour to those Bhikkhus who are of long-standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the Order.

Bhikkhus, a Bhikkhu who has these eleven defects is not qualified to achieve growth, progress and full development in this Sāsanā.

II

"Bhikkhus, a cowherd who has the eleven qualities is qualified to look after a herd of cattle and make it prosperous. What are the eleven? In this world, a cowherd (1) is conversant with *rūpa* (forms); (2) is skilful in distinguishing the *lakṣhaṇa* (characteristics); (3) gets rid of flies' eggs; (4) dresses the sore; (5) makes a smoke; (6) knows the ford; (8) knows whether water has been drunk or not; (9) is clever about grazing grounds; (10) does not milk dry; and (11) does special honour to those bulls who are the fathers and leaders of the herd. Bhikkhus, if a cowherd has these eleven qualities, he is qualified to look after the herd of cattle and make it prosperous.

"Bhikkhus, similarly, if a Bhikkhu has eleven qualities, he is qualified to achieve growth, progress and full development in this *dhamma-vinaya* (Sāsanā). What are the eleven? In this Sāsanā, Bhikkhus, a Bhikkhu (1) is conversant with *rūpa* (material qualities); (2) is skilful in distinguishing the *lakṣhaṇa* (characteristics); (3) gets rid of

flies' eggs; (4) dresses the sore; (5) makes a smoke; (6) knows the ford; (7) knows whether water has been drunk or not; (8) knows the path; (9) is clever about grazing grounds; (10) does not milk dry; and (11) pays special honour to those Bhikkhus who are of long-standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the Order.

(1) And how, Bhikkhus, is a Bhikkhu conversant with *rūpa*? In this Sāsanā, Bhikkhus, a Bhikkhu understands as they really are, that all *rūpas* are the Four Great Primaries and the material qualities derived from these four. Thus, Bhikkhus, a Bhikkhu is conversant with *rūpa*.

(2) And how, Bhikkhus, is a Bhikkhu skilful in distinguishing the characteristics? In this Sāsanā, Bhikkhus, a Bhikkhu understands, as it really is, that: "A fool is characterised by this evil deeds only, and a wise man by his good deeds only. Thus, Bhikkhus, a Bhikkhu is skilful in distinguishing the characteristics.

(3) And how, Bhikkhus, does a Bhikkhu get rid of flies' eggs? In this Sāsanā, Bhikkhus, a Bhikkhu does not entertain a thought of sensuous pleasure. Whenever it arises, he abandons it, dispels it, gets rid of it and makes it disappear. He does not entertain a malevolent thought. Whenever it arises, he abandons it, dispels it, gets rid of it and makes it disappear. He does not entertain a cruel thought. Whenever it arises, he abandons it, dispels it, gets rid of it and makes it disappear. He does not entertain any evil thought. Whenever it arises, he abandons it, dispels it, gets rid of it and makes it disappear. Thus, Bhikkhus, a Bhikkhu gets rid of flies' eggs.

(4) And how, Bhikkhus, does a Bhikkhu dress the sore? In this Sāsanā, Bhikkhus, whenever a Bhikkhu perceives a form with the eye, he is not led away by the general outward appearance nor its details, and he strives to guard his sense of sight to ward off such mean and evil things as covetousness and grief, which would flow in over him, if he were to remain with unguarded sense of sight. He enters upon the course in regard to the faculty of sight; he guards his sense of sight; and he restrains his sense of sight.

** 1. Contemplation on the body.
2. Contemplation on sensations.
3. Contemplation on consciousness.
4. Contemplation on mental objects.

Whenever he hears a sound with the ear.....

Whenever he smells an odour with the nose.....

Whenever he tastes a flavour with the tongue.....

Whenever he feels a contact with the body.....

Whenever he cognises a mental object with his mind, he is neither entranced with the general outward appearance nor its details, and he strives to guard his mind and ward off such mean and evil things as covetousness and grief, which would flow in over him, if he were to remain with unguarded senses. He enters upon this course in regard to the faculty of mind; he guards his mind; and he restrains his mind. Thus, Bhikkhus, a Bhikkhu dresses the sore.

(5) And how, Bhikkhus, does a Bhikkhu make a smoke? In this Sāsana, a Bhikkhu teaches *dhmma* in detail to others as he has heard or as he has learnt by heart. Thus, Bhikkhus, a Bhikkhu makes a smoke.

(6) And how, Bhikkhus, does a Bhikkhu know the ford? In this Sāsana, a Bhikkhu who occasionally visits those monks who are well informed and who have learnt *dhmma vinaya* and *pātimokkha* by heart, asks: "What is the etymology of this word, Sirs? What is the meaning of this word Sirs?" Then those venerable monks disclose to him what is to be disclosed, make clear what is to be made clear, and on various point of the doctrine they set his doubts at rest. Thus Bhikkhus, a Bhikkhu knows the ford.

(7) And how, Bhikkhus, does a Bhikkhu know whether water has been drunk or not?

In this Sāsana, Bhikkhus, when the *dhmma-vinaya* is being expounded, a Bhikkhu gets the knowledge of the meaning, gets the knowledge of the *dhmma*, gets that delight which is associated with the realization of the *dhmma*. Thus, Bhikkhus, a Bhikkhu knows whether water has been drunk or not.

(8) And how, Bhikkhus, does a Bhikkhu understand the path? In this Sāsana, a Bhikkhu understands, as they really are, the Noble Eightfold Path. Thus, Bhikkhus, a Bhikkhu understands the path.

(9) And how, Bhikkhus, is a Bhikkhu clever about grazing grounds? In this Sāsana, a Bhikkhu understands as they really are, the Four Applications of Mindfulness. Thus, Bhikkhus, a Bhikkhu is clever about grazing grounds.

(10) And how, Bhikkhus, does not a Bhikkhu milk dry? In this Sāsana, when devout householders offer him robes, alms, lodgings, and medicines for the sick, he knows the moderation in accepting them. Thus, Bhikkhus, a Bhikkhu does not milk the cow dry.

(11) And how, Bhikkhus, does a Bhikkhu pay special honour to those Bhikkhus who are of long-standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the Order? In this Sāsana, a Bhikkhu treats such Bhikkhus with kind deeds, words and thoughts both in the public and private. Thus, Bhikkhus, a Bhikkhu pays special honour to those Bhikkhus who are of long-standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the Order.

Bhikkhus, a Bhikkhu who has these eleven qualities is qualified to achieve growth, progress and full development in this Sāsana.



MAHĀGOPĀLAKA SUTTA VAṆṆANĀ*

(Commentary on Mahāgopālaka Sutta)

In the case of the unskilful cowherd :

1. *Na rūpaññū hoti*: "Is not conversant with rūpa (form)". The cowherd does not know his cows by way of enumeration or by outward appearance. (1) *By enumeration*—He does not know how many heads of cattle he is tending, whether they are a hundred or a thousand. Even if some of his cows have been killed, or if they have gone astray, he does not count the number of his cows, saying to himself: "Today so many of my cows are missing." He does not endeavour to fetch the missing cows in the neighbouring forest nor in the spaces between two or three neighbouring forests nor in the spaces between two or three neighbouring villages. Even if other people's cows have come and mingled with his own, he does not endeavour to count the number of his cows and drive away the extra ones with his staff. When other people find that their cows have been in his herd, they frighten him saying: "This man has kept our cows in his herd so long." So saying, they take away their own cows. Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.* (2) *By outward appearance*—Again, the cowherd does not know: So many of my cows are of white colour, so many of red colour, so many of black colour, so many have specks on their bodies, and so many are of brown colour. Even if some of his cows have been killed or if they have gone astray, he does not count the number of his cows, saying to himself: "Today so many of my cows are missing", and look for the cows which have strayed into the neighbouring forests or into the spaces between villages. Even if other people's cows have come and mingled with his own, he does not endeavour to count the number of his cows and drive away the extra ones with his staff. When other people find that their cows have been in his herd, they frighten him saying: "This man has kept our cows so long." So saying, they take away their own cows. Thus, the number of his cows becomes diminished, and he is

precluded from enjoyment of five milk products.

II. *Na lakṣhaṇakusalo hoti*: "Is not skilful in distinguishing the lakṣhaṇas (signs or characteristics)". It means: The cowherd does not know about the marks such as arrows, spears and spikes made on the bodies of his cows. Even if some of his cows have been killed, or if they have gone astray, he does not count the number of his cows, saying to himself: "Today my cows with such and such marks are missing."..... Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

III. *Na āsātikam hāretā*: "Does not get rid of flies' eggs". It means thus: when cows are pricked with thorns or struck against tree stumps, they sustain wounds and eventually flies lay their eggs in them. These eggs should be removed from the wounds with a stick and the wounds dressed up. The unskilful cowherd does not do so. Thus it is said: "Does not get rid of flies' eggs". The cows' wounds get worse and worse and deeper and deeper, and the worms enter the internal organs of the cows. The cows are thus oppressed by those wounds. They are unable to eat grass or drink water to their satisfaction. Milk dries up in the breasts of those cows and they are reduced in strength. Both these endanger the cows. Thus the number of his cows becomes diminished and he is precluded from enjoyment of five milk products.

IV. *Na vaṇaṃ paṭicchādetā hoti*: "Does not dress the sore." It means: Medicine should be applied to the aforesaid wounds and they should be dressed up and bandaged with fibres and cloth bandage. The unskilful cowherd does not do so. Impure blood and pus flow out from the cows' wounds. When their bodies rub against the bodies of other cows, the latter would sustain diseases through infection. Thus the cows are oppressed by those wounds. They are unable to eat grass to their satisfaction...

* Mūlapaṇṇāsaṭṭhakathā, Vol. II, p. 159, 6th Syn. Edn.

** Milk, cream, buttermilk, butter, ghee.

..... Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

V. *Na dhūmaṇṇaṃ kattā hoti*: "Does not make a smoke." It means: When the cows enter the cattle-pen in the rainy season when gadflies and mosquitoes are plentiful, the pen should be fumigated. The unskilful cowherd does not do so. Thus the cows are harassed by the gadflies, etc., the whole night without getting proper sleep. The next day they went to the forest and laid themselves down at the foot of the tree the whole day. They are unable to eat grass to their satisfaction Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

VI. *Na titthaṃ jānāti*: "Does not know the ford." It means: The cowherd does not know whether the ford is smooth or rough, whether it is infested with aqueous beasts of prey. When the cows are taken to a place other than the ford, they may tread on gravels and thus hurt themselves or break their legs. If they happen to be taken to a place where there are aqueous beasts of prey, they may be seized by crocodiles, etc. Then the cowherd comes to a stage when he has to say: "Today so many cows of mine are ruined. Today so many cows of mine are ruined." Thus, his herd decreases and he himself is precluded from enjoyment of five milk products.

VII. *Na pītaṃ jānāti*: "Does not know whether water has been drunk or not." It means: The cowherd should know thus: "Such and such cows have taken water, and such and such have not: such and such cows have the opportunity to drink water at the ford and such and such cows have not." After tending his cows in the forest the whole day, that cowherd saying: "My cows shall take water," takes them to the river or a single-banked pond. Heifers, bulls and strong cows gore old and weak cows with their horns, or take the opportunity of pushing them aside with their bodies, and having entered the water thigh-deep drink water to their satisfaction. The remaining cows having no opportunity to drink clean water are obliged to stand at the bank and drink the turbid water polluted with mud, or to remain without taking any water. Then that cowherd strikes the backs of his cows and drives them back to the forest. Then

those cows which have not taken water are unable to eat grass to their satisfaction..... Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

VIII. *Na vīthim jānāti*: "Does not know the path." It means: The cowherd does not know that such and such a path is even and free from danger and such and such a path is rough, risky and dangerous. Avoiding the safe path he allows his cows to go by the other path. Thus his cows are oppressed by the smell of lions tigers, etc., and are also attacked by thieves and robbers. Then they stand stretching out their necks just as the trembling deer. They cannot eat grass to their satisfaction..... Thus the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

IX. *Nagocarakusalo hoti*: "Is not clever about grazing grounds." It means: Surely the cowherd should know the grazing grounds, i.e. whether they are grazing grounds to which cattle can be sent only once in five days or once in seven days. Having allowed his cows to eat grass at one grazing ground one day, he should not send them to the same place again on the next day. The grazing ground where several cows take grass is as clean as the surface of a drum. There is no grass in it. The water there also is muddy. So the cowherd should send his cows to take grass at a grazing ground only once in five days or seven days. This statement is also true, because in this time fresh grass grows up and the water also becomes clean. The cowherd who does not know that the grazing ground is one to which he should send his cows only once in five or seven days, sends his cows to the same grazing ground every day. Then that cowherd's cows cannot get green grass and have to eat dry grass and take polluted water. In that cow-pen there is a shortage of milk. The cows cannot eat grass to their satisfaction Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

X. *Anavasesadohī hoti*: "Milks dry." It means: A skilful cowherd should milk the cow leaving one or two nipples, i.e., as much as will sustain the flesh and blood of its calf. The unskilful cowherd milks dry without leaving any milk for the calf. Then the young calf which lives on the mother's milk gets parched through hunger for milk,

and being unable to stand, it trembles, falls in front of its mother and dies. The cow, feeling "My child does not get even its mother's milk to drink," through grief for its child cannot take enough grass or water, and the milk ceases in her nipples. Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

XI. *Na atirekapūjā-ya*: "Does not pay special honour." It means: A skilful cowherd does utmost honour to those bulls who are the fathers and leaders of the herd. He gives them decent food. He dips five fingers in the seent and besmears it on the bodies of these bulls, and adorn them with flowers. He fits silver and gold ferrules to the horns of these bulls. At night he lights a lamp for them and allows them to sleep under a ceiling made of cloth. The unskilful cowherd does not do so. The bulls do not look after the remaining cows and avert dangers as they do not get the utmost honour. Thus the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

The case of the unskilful Bhikkhu may be explained as follows:—

Here in the text,

Idha means "In this *sāsanā*."

I. *Na rūpaññū hoti*: "Is not conversant with rūpa." The Bhikkhu does not understand the Four Great Primaries either by enumeration or by their origin (*samutthāna*). (1) Just as the unskilful cowherd does not know the *rūpa* (form) of the cows by enumeration, the unskilful Bhikkhu also does not know the following twenty-five parts of the body as mentioned in the Pāli Texts: (1) the eye basis, (2) the ear basis, (3) the nose basis, (4) the tongue basis, (5) the body basis, (6) visible form, (7) sound, (8) odour, (9) taste, (10) touch, (11) the male sex, (12) the female sex, (13) the vital force, (14) bodily intimation, (15) verbal intimation, (16) material quality of limitation, namely, space, (17) the element of cohesion or liquidity, (18) lightness, (19) pliancy, (20) adaptability, (21) integration, (22) continuation, (23) decay, (24) impermanence or material quality, (25) nutrition.*

This Bhikkhu is like the cowherd who does not know his cattle by enumeration. Not knowing by enumeration he is unable to

make his *kammaṭṭhāna* (practice of meditations) reach the climax by (1) grasping *rūpa* (matter) and determining *arūpa* (what is not matter, i.e. mind and mental factors.)

(2) grasping *rūpa* and *arūpa* and noting their causes and

(3) meditating on their characteristics.

Just as the herd of that cowherd does not thrive, he does not thrive in this *sāsanā* with virtue, mental concentration, spiritual insight, path, fruition and *nibbāna*. Just as the cowherd is precluded from enjoyment of five milk products so he is precluded from the five kinds of *Dhammakhandhas*, namely, (1) the morality of an Arahāt, (2) the concentration of an Arahāt, (3) wisdom of an Arahāt, (4) emancipation of an Arahāt, and (5) knowledge arising from such emancipation.

(2) "Does not know their origin" means does not know that such and such physical phenomena are born of one root-cause; such and such, of two root-causes; such and such of three root-causes; such and such of four root-causes; and such and such physical phenomena are not born of any root-cause. This Bhikkhu not knowing *rūpa* by its origin (*samutthāna*) just as a cowherd does not know their outward appearance, is precluded from the five kinds of *Dhammakhandhas*emancipation.

II. *Na lakkaṇakusalo hoti*: The Bhikkhu does not know that good and evil deeds are the characteristics of the wise and the foolish as stated in the Text "A fool is characterised by his deed. A wise man is characterised by his deed." Thus, not knowing, this Bhikkhu does not shun the foolish nor associate with the wise; he does not know what he should do and what he should not do; what is good and what is evil; what is innocent and what is not innocent; what is a slight offence and what is a serious offence; what offence can be cured and what offence cannot be cured; what is reasonable and what is not reasonable. As he does not know all these, he cannot take a subject for meditation and develop his concentration thereon. Just as the herd of the cowherd does not thrive, this Bhikkhu also does not thrive in this *Sāsanā* with the above-mentioned *sīla*, etc. Just as the cowherd is precluded from enjoyment of five milk products so he is precluded from the five kinds of *Dhammakhandhas*.

* Although only 25 are specifically mentioned, No. 10 'touch' comprises the remaining three elements of extension, motion and kinetic energy.

III. *Na āsātikam haretā hoti*: "Does not get rid of flies' eggs" means that the Bhikkhu does not get rid of the *kāma-vitakka* (thoughts of sensuous pleasure) which have arisen. As he does not get rid of evil thoughts he becomes one who is under the influence of evil thoughts and as he goes about as such he is unable to take a subject for meditation and develop his concentration thereon. Just as the herd of the cowherd does not thrive, this Bhikkhu also does not thrive in this *Sāsana* with the above-mentioned *sila*, etc. Just as the cowherd is precluded from enjoyment of five milk products so he is precluded from the five kinds of *Dhammakkhanda*s.

IV. *Na vanam paticchādetā hoti*: "Does not dress the sore." Just as that cowherd does not dress the sore the Bhikkhu does not practice restraint as stated in the Texts like "Seeing a visible object with his eyes, he is swayed by its general outward appearance only." As he goes about with all his sense doors open he is unable to take a subject for meditation and develop his concentration thereon. Just as the cowherd is precluded from enjoyment of five milk products so he is precluded from the five kinds of *Dhammakkhanda*s.

V. *Na dhūmam kattā hoti*: "Does not make a smoke." Just as the cowherd does not make a smoke, this Bhikkhu does not make a smoke of the Teaching. He does not make a discourse of the Dhamma; he does not recite the Dhamma; he does not discuss the Dhamma while sitting together; nor does he utter any appreciation (e.g. on the occasion of almsgiving by others). So people do not know whether that Bhikkhu is learned and has noble qualities. As they do not know this, they do not support him with the four requisites. As he experiences difficulty about the four requisites, he is unable to recite the Teaching of the Buddha to fulfil his duties and obligation and to take a subject of meditation and develop his concentration thereon. Just as the herd of the cowherd does not thrive, this Bhikkhu also does not thrive in this *Sāsana* with the above-mentioned *sila*, etc. Just as the cowherd is precluded from enjoyment of five milk products so he is precluded from the five kinds of *Dhammakkhanda*s.

VI. *Na tittham jānāti*: "Does not know the ford." It means that this Bhikkhu does not approach the well-informed Bhikkhus who resemble the ford. Even if he approaches

them he does not ask them: "What is the etymology of this word, Sirs? What is the meaning of this word, Sirs? What does the Text say in this connection? What does it make clear in this context?" As they are not asked thus, they do not explain to him what is to be explained, do not teach him in detail, do not make easy to understand what is difficult, and do not make obvious what is obscure. Not having visited the well-informed Bhikkhus who resemble the ford, he is not free from sceptical doubt and is unable to take a subject of meditation and develop his concentration thereon. Just as that cowherd does not know the ford, this Bhikkhu does not know the Dhamma "Ford". Not knowing it he asks questions of wrong persons. Having approached one who is learned in Abhidhamma (philosophy) he asks questions as to what should be done and what should not be done according to the rules of Vinaya. Having approached one who is learned in Vinaya he asks him questions on delimitation of *nāma* and *rūpa* (Mind and Matter). As he asks questions of wrong persons, they cannot answer them; as he is not free from sceptical doubt he is unable to take a subject of meditation and develop his concentration thereon. Just as the cowherd.....
*Dhammakkhanda*s.

VII. *Na pītam jānāti*: "Does not know whether water has been drunk." Just as that cowherd does not know whether water has been drunk or not, this Bhikkhu does not know that delight which is associated with the realization, of the Dhamma, does not get any benefit which arises from the wholesome volitional act of hearing the Dhamma. Having gone to a place where religious Discourses are delivered, he does not listen to them with veneration. He either sleeps, while seated, or speaks to other people, or thinks of other things. As he does not listen the Dhamma respectfully, he is unable to take a subject of meditation and develop his concentration thereon. Just as
*Dhammakkhanda*s.

VIII. *Na vīthim jānāt*: "Does not know the path." Just as the cowherd does not know which is the path and which is not the path, he does not know the Noble Eightfold Path as it really is, i.e. which is mundane and which is supramundane. Not knowing this, he concentrates on the mundane Eightfold Path and is unable to develop the supramundane Path. Just as.....
*Dhammakkhanda*s.

IX. *Na gocarakusalo hoti*: "Is not clever about grazing grounds." Just as the cowherd does not know whether a grazing ground is one to which he could send his cows once only in five or seven days, he does not know the Four Applications of Mindfulness as they really are, i.e. which are mundane and which are supramundane. Not knowing this, he exercises his intellect on what are difficult to comprehend, concentrates on mundane Application of Mindfulness and is unable to develop supramundane Application of Mindfulness. Just as *Dhammakkhondhas*.

X. *Anavasesadohi ca hoti*: "Milks dry" here means milks dry, not knowing how much only should be taken." Herein, offerings are of two kinds, namely, (1) Invitation by word of mouth (2) invitation by production of things to offer. Verbal offering means thus: People go to a Bhikkhu and invites him thus "Sir, tell us what you want." Invitation by production of things: People bring cloth, oil, treacle, etc. to a Bhikkhu and say to him: "Sir, please take as much of them as you want." That Bhikkhu does not know how much should be taken. Instead of taking only as much as is proper in accordance with Rathavinīta Sutta* where in it is stated "A Bhikkhu should know (1) the donor's wish; (2) whether he offered a thing is suitable for him and (3) his own capacity", he takes all the things.

People, being displeased, do not invite him any more and he, being in difficulty about the four requisites, is unable to take a subject or meditation and make progress with it. Just as *Dhammakknendhas*.

XI. *Te na atjrekapūjāya pūjetā hoti*: "Does not do most honour to them." Just as the cowherd does not do most honour to the bulls which are the fathers and leaders of the herd, that Bhikkhu does not do most honours to the Elder Bhikkhus, deeds, words and thoughts of (loving-kindness) both publicly and privately. The elders, thinking "These young Bhikkhus do not treat us with respect," do not help them with two kinds of help. (1) They do not help them with *āmisā* (materials) i.e. robes, bowls, accessories to bowls or loadings; and they do not look after them also when they are in difficulty or sorrow. (2) They do not teach them the Pāli Texts or the Commentaries, or ancient and difficult scriptures. Young Bhikkhus who do not get the two kinds of help at all from the elderly Bhikkhus are unable to remain in the *Sāsanā*. Just as the herd of the cowherd does not prosper, so the young Bhikkhu's morality etc. do not improve. Just as *Dhammakhadhas*.

The good part (i.e. comparison with a skilful cowherd) should be understood as the reverse of what has been said on the bad part.

* Majjhima Nikāya, Mūlapaṇṇāsa Pāḍi, 3. Opama-vagga, 4. Rathavinīta Sutta, p. 199, 6th Syn. Edn.

SUTTANTA PIṬAKA, MAJJHIMA NIKĀYA, MŪLAPANNAŚA—5. CŪLAYAMAKA VAGGA 4. CŪLAVEDALLA SUTTA

(Pages 373-9, 6th Synod Edition)

(Questions and answers on *Sakkāya*, *Sakkāya-dīṭṭhi*, the Noble Eightfold Path and latent tendencies.)

Thus I have heard. On one occasion the Exalted One was staying near Rājagaha in the Bamboo Grove at the squirrels' feeding place. Then, the male devotee Visākha * approached the nun Dhammadinnā; having approached her and having given his deep respects to her, he sat down at one side. As he was sitting down there he spoke to her thus:

"Lady, it is said '*sakkāya*,' '*sakkāya*.' ** Now, Lady, what is called '*sakkāya*' by the Exalted One?"

"Friend Visākha, these Five Constituent Groups of Existence which form the objects of Clinging are called '*sakkāya*' by the Exalted One, that is to say, (1) the Corporeality-group which forms the object of Clinging, (2) the Sensation-group which forms the object of Clinging, (3) the Perception-group which forms the object of Clinging, (4) the Mental-Formations-group which forms the object of Clinging, and (5) the Consciousness-group which forms the object of clinging. These Five Constituent Groups of Existence, friend Visākha, are called '*sakkāya*' by the Exalted One.

"It is good, Lady." And the male devotee Visākha having rejoiced at the nun Dhammadinnā's words, having thanked her, asked her another question.

"Lady, it is said '*sakkāya*,' '*sakkāya*.' Now, Lady, what is called '*sakkāya*' by the Exalted One?"

"Friend Visākha, this very Craving which gives rise to ever fresh rebirth, is bound up with pleasure and lust and finds ever fresh delight now here and now there—namely, *kāma-taṇhā* (Craving for Sensual pleasures), *bhava-taṇhā* (Craving for Existence) and

vibhava-taṇhā (Craving for Self-annihilation)—is called '*sakkāya*' by the Exalted One."

"Lady, it is said '*sakkāya*,' '*sakkāya*.' Now, Lady, what is called '*sakkāya*' by the Exalted One?"

Friend Visākha, the complete fading away and Extinction of this very Craving, the forsaking and giving it up, and liberation and detachment from it—this, friend Visākha, is called '*sakkāya*' by the Exalted One."

"Lady, it is said '*sakkāya*,' '*sakkāya*.' Now, Lady, what is called '*sakkāya*' by the Exalted One?"

"Friend Visākha, this very Noble Eightfold Path,—namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration—is called the Path leading to the '*sakkāya*' by the Exalted One."

"Is this Clinging the same as the Five Constituent Groups of Existence, or is it apart from the Five Constituent Groups of Existence?"

"No, friend Visākha, this Clinging is not the same as the Five Constituent Groups of Existence, and there is no Clinging apart from them. Whatever, friend Visākha, is the Greed and Desire for the Five Groups of Existence which form the objects of Clinging that is Clinging to them."

"But how, Lady, does there come to be *sakkāya-dīṭṭhi* (Personality-belief)?"

* Not to be confused with Visākha the millionaire Upāsikā.

** *Sakkāya* (*Santo kāyo sakkāyo*) "Group of Existence." This word is mostly translated as 'Personality,' but according to the commentaries it corresponds to *sat-kāya* 'existing-group'.

"In this world, friend Visākha, a worldling who has no learning, who never visits the Holy Ones, who is not skilled in the Sublime Dhamma, who is untrained in the Sublime Dhamma who never visits the good and worthy men, not skilled in the true Dhamma, untrained in the True Dhamma, considers (1) that Corporeality is *atta* (soul-essence), (2) that *atta* has Corporeality, (3) that Corporeality is in *atta*, or (4) that *atta* is in Corporeality.

He considers (5) that Sensation is *atta*, (6) that *atta* has Sensation, (7) that Sensation is in *atta*, or (8) that *atta* is in Sensation.

He considers (9) that Perception is *atta*, (10) that *atta* has Perception, (11) that Perception is in *atta*, or (12) that *atta* is in Perception.

He considers (13) that Mental-Formations are *atta*, (14) that *atta* has Mental Formations, (15) that Mental-Formations are in *atta*, or (16) that *atta* is in Mental Formations.

He considers (17) that Consciousness is *atta*, (18) that *atta* has Consciousness, (19) that Consciousness is in *atta*, or (20) that *atta* is in Consciousness. Thus, friend Visākha, does there come to be *sakkāya-ditthi*."

"How, Lady, does there come to be no *sakkāya-ditthi* (Personality-belief)?"

"In this world, friend Visākha, a devotee who is the follower of the Buddha and who has attained the Paths and the Fruitions thereof, who visits the Holy Ones, who is skilful in the Sublime Dhamma, who visits the good and worthy men, and who is skilful in the true Dhamma and is well-trained therein does not, consider (1) that Corporeality is *atta*, (2) that *atta* has Corporeality, (3) that Corporeality is in *atta*, or (4) that *atta* is in Corporeality.

He does not consider (5) that Sensation is *atta*, (6) that *atta* has Sensation, (7) that Sensation is in *atta*, or (8) that *atta* is in Sensation.

He does not consider (9) that Perception is *atta*, (10) that *atta* has no Perception, (11) that Perception is in *atta*, or (12) that *atta* is in Perception.

He does not consider (13) that Mental-Formations are *atta*, (14) that *atta* has Mental Formations, (15) that Mental Formations are in *atta*, or (16) that *atta* is in Mental Formations.

He does not consider (17) that Consciousness is *atta*, (18) that *atta* has Consciousness, (19) that Consciousness is in *atta*, or (20) that *atta* is in Consciousness. Thus, friend Visākha, does there come to be no *sakkāya-ditthi*."

"But what, Lady, is the Noble Eightfold Path?"

"This, friend Visākha, is the Noble Eightfold Path, that is to say, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration."

"But, Lady, is the Noble Eightfold Path conditioned or unconditioned?"

"The Noble Eightfold Path is conditioned."

"Now, Lady, are the three Groups of Training contained in the Noble Eightfold Path or is the Noble Eightfold Path contained in the three Groups of Training?"

"Friend Visākha, the three Groups of Training are not contained in the Noble Eightfold Path, but the Noble Eightfold Path is contained the three Groups of Training. Friend Visākha, Right Speech, Right Action and Right Livelihood—these things are contained in the Group of *Sīla* (Morality). Right Effort, Right Mindfulness, and Right Concentration—these things are contained in the Group of *Samādhi*. (Mental Concentration). Right Understanding and Right Thinking—these things are contained in the Group of *Paññā* (Wisdom).

"And what, Lady, is Mental Concentration, what are things which lead to supports of Mental Concentration, what are the requisites for Mental concentration and what is development of Mental Concentration?"

"Friend Visākha, one-pointedness of mind, is Mental Concentration; the four Applications of Mindfulness are the things which lead to Mental Concentration; the four Right Efforts are the requisites for Mental Concentration, the practice, development and increase of these very things is development of Mental Concentration."

"And how many *saṅkhāras* (kammaformations) are there, Lady?"

"There are three *saṅkhāras*, friend Visākha. They are: Kammaformations of body, Kammaformations of speech and Kammaformations of mind."

"And what, Lady, are Kammaformations of body, speech and mind?"

"In-and Out-breathing, friend Visākha, is Kammaformation of body; Thought-conception and Discursive Thinking is Kammaformation of speech; Perception and Sensation is Kammaformation of mind."

"In-and Out-breathing, friend Visākha,—these are bodily things dependent on the body; therefore, in-and Out-breathing is Kammaformation of body."

"Having first had Thought-conception and Discursive Thinking, one subsequently utters a speech; therefore, Thought-conception and Discursive Thinking is Kammaformation of Speech."

"Perception and Sensation—these are things dependent on mind; therefore, perception and Sensation is Kammaformation of mind."

"And how, Lady, does there come to be *Saññā-vedayita Nirodha-sammāpatti* (Attainment of Cessation of Perception and Sensation)?"

Friend Visākha, it does not occur to a monk who is attaining the Cessation of Perception and Sensation: 'I will attain the Cessation of Perception and Sensation'; or 'I am attaining the Cessation of Perception and Sensation'; or 'I have attained the Cessation of Perception and Sensation'. However, his mind has been so previously developed that it leads him to the state of the Cessation of Perception and Sensation."

"But, Lady, when a monk is attaining the Cessation of Perception and Sensation, what things cease first; Kammaformation of body, or Kammaformation of speech, or Kammaformation of mind?"

"Friend Visākha, when a monk is attaining the Cessation of Perception and Sensation, Kammaformation of speech ceases first, then the Kammaformation of body, and then Kammaformation of mind."

"And how, Lady, does there come to be the rising from *Saññā-Vedayita Nirodha-sammāpatti*?" Friend Visākha, it does not occur to a monk who is rising from the Attainment of Cessation: 'I will rise from the Attainment of Cessation', or 'I am rising from the Attainment of Cessation', or 'I have risen from the Attainment of Cessation.' However his mind has been so previously developed that it leads to rise

from the state of 'Cessation of Perception and Sensation.'

"But, Lady, when a monk is rising from the Attainment of Cessation, what things arise first: Kammaformation of body, or Kammaformation of speech, or Kammaformation of mind?"

"Friend Visākha, when a monk is rising from the Attainment of Cessation, Kammaformation, of mind arises first, then Kammaformation of body, then Kammaformation of speech."

"Lady, how many kinds of *phassa* (Contact) impress a monk who has risen from the Attainment of Cessation?"

"Friend Visākha, when a monk has risen from the Attainment of Cessation of Perception and Sensation three kinds of Contact impress him. They are:

- (1) *suññata-phassa* (Contact with the Devoid, i.e. of Nibbāna which is devoid of defilements, such as *rāga*, *dosa* and *moha*);
- (2) *animitta-phassa* (Contact with the Unconditioned, i.e. Nibbāna which has no such indication as *rāga*, *dosa* and *moha*);
- (3) *apanihita-phassa* (Contact with Freedom from Desire, i.e. Nibbāna where there is no desire arising from *raga*, *dosa* and *moha*)."

"Lady, when a monk has risen from the Attainment of Cessation of Perception and Sensation, towards what does his mind bend, slide and gravitate?"

"Friend Visākha, the mind of a monk who has risen from the Attainment of Cessation of Perception and Sensation bends, slides and gravitates towards *Viveka* (Detachment, i.e. Nibbāna)."

"How many kinds of Sensations are there, Lady?"

"There are three kinds of Sensations. They are: Agreeable Sensation, Disagreeable Sensation and Indifferent Sensation."

"And what, Lady, is Agreeable Sensation, what Disagreeable Sensation and what is Indifferent Sensation?"

"That, friend Visākha, which is experienced whether by body or mind, and is pleasant and agreeable, that is an Agreeable Sensation. That friend Visākha, which is experienced

whether by body or mind, and is painful or disagreeable, that is a Disagreeable Sensation. That, friend Visākha, which is experienced whether by body or mind, and is neither agreeable nor disagreeable, this is an Indifferent Sensation."

"But, Lady, how is Agreeable Sensation agreeable, and how disagreeable? How is Disagreeable Sensation disagreeable, and how agreeable? How is Indifferent Sensation agreeable and how disagreeable?"

"Friend Visākha, Agreeable Sensation is agreeable while it lasts, but it becomes disagreeable when it changes; Disagreeable Sensation is disagreeable while it lasts, but it becomes agreeable when it changes; Indifferent Sensation is agreeable if its real nature is known, disagreeable if its real nature is not known."

"But, Lady, what *anusaya* (Inherent tendency) lies latent in Agreeable Sensation, what *anusaya* in Disagreeable Sensation, and what *anusaya* in Indifferent Sensation?"

"Friend Visākha, *rāgānusaya* (Inherent tendency towards Sensuous Greed) lies latent in Agreeable Sensation; *paṭighānusaya* (Inherent tendency towards Friction) lies latent in Disagreeable Sensation; and *avijjānusaya* (Inherent tendency towards Ignorance) lies latent in Indifferent Sensation."

"But, Lady, does *rāgānusaya* lie latent in all Agreeable Sensations; does *paṭighānusaya* lie latent in all Disagreeable Sensations; and does *avijjānusaya* lie latent in all Indifferent Sensation?"

"Friend Visākha, *rāgānusaya* does not lie latent in all Agreeable Sensations, nor *paṭighānusaya* in all Disagreeable Sensations, nor *avijjānusaya* in all Indifferent Sensations."

"But, Lady, what is to be eradicated in Agreeable Sensation, what in Disagreeable Sensation, and what in Indifferent Sensation?"

"Friend Visākha, *rāgānusaya* is to be eradicated in Agreeable Sensation; *paṭighānusaya* is to be eradicated in Disagreeable Sensation; and *avijjānusaya* is to be eradicated in Indifferent Sensation."

"But, Lady, is *rāgānusaya* to be eradicated from every Agreeable Sensation? Is *paṭighānusaya* to be eradicated from every Disagreeable Sensation? Is *avijjānusaya* to be eradicated from every Indifferent Sensation?"

"No, friend Visākha, *rāgānusaya* is not be eradicated from every Agreeable Sensation;

paṭighānusaya is not to be eradicated from every Disagreeable Sensation; and *avijjānusaya* is not to be eradicated from every Indifferent Sensation."

In this Sāsana, friend Visākha, having detached oneself from sensuous pleasures and unwholesome volitional actions, one enters on and abides in the first jhāna which is accompanied by Thought-conception and Discursive Thinking, and rapture and agreeable sensation arising from the absence of Hindrances. By that Jhāna one eradicates *rāga* (Greed), and no *rāgānusaya* lies latent there."

In this Sāsānā, friend Visākha, a monk reflects thus: 'When shall I enter on and abide in that plane which the Holy Ones have entered on and are abiding in (i.e. Arahatsip)'. Having set up a desire for Incomparable Freedom, i.e. Arahatsip, *domanassam* (Mentally Disagreeable Sensation) arises, as a result of that desire (i.e. when the desired Arahatsip is not attained). *Paṭigha* is eradicated by it and no *paṭighānusaya* (Inherent tendency towards Friction) lies latent there."

In this Sāsānā, friend Visākha, a monk, by eradicating *sukha* (bodily agreeable sensation) and *dukkha* (bodily disagreeable sensation) and through previous disappearance of *somanassa* (mentally agreeable sensation) and *domanassa* (mentally disagreeable sensation), enters on and abides in the fourth Jhāna, which has only Indifferent Sensation and which is entirely purified by equanimity and mindfulness, and thereby eradicates Ignorance, and *avijjānusaya* (Inherent tendency towards Ignorance) does not lie latent there."

"But, Lady, what is the *paṭibhāga* (opposite) of Agreeable Sensation?"

"Friend Visākha, the opposite of Agreeable Sensation is Disagreeable Sensation."

"And what, Lady, is the opposite of Disagreeable Sensation?"

"Friend Visākha, Agreeable Sensation is the opposite of Disagreeable Sensation."

"And what, Lady, is the counterpart of Indifferent Sensation?"

"Friend Visākha, Ignorance is the counterpart of Indifferent Sensation."

"And what, Lady, is the opposite of Ignorance?"

Friend Visākha, *vijjā* (Insight-knowledge) is the opposite of *avijjā* (Ignorance)."

"And what, Lady, is the counterpart of Insight-knowledge?"

"Friend Visākha, *vimutti* (Freedom) is the counterpart of Insight knowledge."

"And what, Lady, is the counterpart of Freedom?"

"Friend Visākha, *Nibbāna* is the counterpart of Freedom."

"And what, Lady, is the counterpart of *Nibbāna*?"

"This question goes too far, friend Visākha; you are unable to observe the limit for questions * *Brahmacariya* (practice of the Eightfold Path) culminates in *Nibbāna*. It does not go beyond it. It has *Nibbāna* as its ultimate goal. "Friend Visākha, if you like you can go to the Exalted One and ask Him about this and note as the Exalted one explains to you."

Then the male devotee Visākha, rejoiced in what Arahāt Dhammadinnā had said,

thanked her, rose from his seat, wished her farewell, keeping his right side towards her and approached the Exalted One. Having drawn near, and having paid his deep respects to the Exalted One, he sat down at one side. As he was sitting down there, Visākha told the Exalted One the whole of the conversation that had taken place between him and the nun Dhammadinnā. When He had been told the whole conversation, the Exalted One spoke thus to Visākha: "Wise, Visākha, is the nun Dhammadinnā, of great wisdom, Visākha, is the nun Dhammadinnā. If you had asked me, Visākha, about this matter, I too would have answered exactly as the nun Dhammadinnā; and this is indeed the meaning of that; thus should you note it."

Thus spoke the Exalted One. Delighted, the male devotee Visākha rejoiced in what the Exalted One had said.

* *Nibbāna* has no equal or counterpart; and yet he asked what was its equal or counterpart.

Commentary, Page 171.



"There are three advantages, friend Ānanda, on account of which it was so prescribed by the Exalted One, namely for restraining ill-natured person, for the well-being of pious brethren (lest evil-wishers, backed by a clique, should bring discord into the Order), and for the tender care of the families. It is these three advantages on account of which three only at a meal was prescribed by the Order."

—*Samyutta-nikāya*, XVI-11.

SUTTANTA-PIṬAKA, MAJJHIMA-NIKĀYA, MAJJHIMA-PANŌASA, GAHAPATI-VAGGA.....JĪVAKA-SUTTA (DISCOURSE ON JĪVAKA THE DOCTOR)

Thus I have heard. At one time the Bhagavā was staying at Rājagaha in the Mango Grove of Jivaka Komārabbacca, the adopted son of Abhaya, the king's son. Then Jivaka Komārabbacca approached the Blessed One. Having approached and made obeisance to Him, he sat down at one side and having sat down Jivaka Komārabbacca asked the Blessed One :

‘Lord, I have heard that animals are slaughtered on purpose for the recluse Gotama, and that the recluse Gotama knowingly eats the meat killed on purpose for him. Lord, do those who say animals are slaughtered on purpose for the recluse Gotama, and the recluse Gotama knowingly eats the meat killed on purpose for him speak the Word of the Buddha, or do they falsely accuse the Buddha ? Do they speak the truth according to the truth ? Are your declarations and supplementary declarations not thus subject to be ridiculed by others in any manner ?’

‘Jivaka, those who say “Animals are slaughtered on purpose for the recluse Gotama, and the recluse Gotama knowingly eats the meat killed on purpose for him” do not say according to what I have declared, and they falsely accuse me. Jivaka, I have declared that one should not make use of meat if it is seen, heard or suspected to have been killed on purpose for a monk. I allow the monks meat that is quite pure in three respects: if it is not seen, heard or suspected to have been killed on purpose for a monk.’

‘Jivaka, in this Sāsana a monk resides in a certain village or suburb with a mind full of Loving-kindness pervading first one direction, then a second one, then a third one, then the fourth one, just so above, below and all around ; and everywhere identifying himself with all, he pervades the whole world with mind full of Loving-kindness, with mind wide, developed, unbounded, free from hate and ill-will.

‘A certain householder or his son approaches that monk and invites him to the morning meal in his house the next day. Jivaka, the monk willingly accepts the invitation. Having passed that night, early

the next morning that monk puts on his inner robe, dresses himself and having taken a bowl goes to the householder or his son's house. Having reached the house of the householder he sits down at a place specially meant for him. Then the householder or his son offers him a delicious meal. To that monk no such thought arises : “How good it would be if this householder or his son were to offer me a delicious meal”, or “How good it would be were this householder to offer me such a delicious meal in future.” That monk has no craving for that meal, does not brood over the matter, and has no attachment for it; on the contrary, he contemplates the miseries in connection with material food, and having possessed himself of Wisdom pertaining to the finding of a way to Freedom, he eats the meal.’

‘Jivaka, what do you think about him in the matter ? Has he caused ill-will towards himself or another or both ?’

‘No ; Venerable Sir.’

‘Jivaka, did not that monk eat a meal that was free from blemishes at that time ?’

‘Yes ; Venerable Sir.’

‘Lord, I have heard that the Brahmā lives with Loving-kindness. Lord, I have now seen with my own eyes that the Bhagavā is that very Brahmā because He lives with Loving-kindness.’

‘Jivaka, ill-will is caused by rāga (greed), dosa (hatred) and moha (delusion); but the Bhagavā has already eradicated rāga, dosa and moha, and as they have been cut at the roots, they will never arise in future. Jivaka, if you really speak in that light, I shall accept your words.’

‘Lord, I really spoke in that light.’

‘Again, Jivaka, in this Sāsana a monk resides in a certain village or suburb with a mind full of Compassion, of Altruistic Joy and of Equanimity directed first in one direction, then a second one, then a third one, then the fourth, just so above, below and all around ; and everywhere identifying himself with all, he pervades the whole world

with mind full of Equanimity, with mind wide, developed, unbounded, free from hate and ill-will.

‘A certain householder or his son approaches that monk and invites him to the morning meal in his house the next day. Jivaka, that monk willingly accepts the invitation. Having passed that night, early the next morning that monk puts on his inner robe, dresses himself, and having taken a bowl goes to the householder’s house. Having reached the house he sits down at a place specially prepared for him. Then the householder or his son offers him a delicious meal. To that monk no such thought arises: “How good it would be were this householder to offer me a delicious meal”, or “How good it would be were this householder to offer me such a delicious meal in future”. That monk has no craving for that meal, does not brood over the matter, and has no attachment for it; on the contrary, he contemplates the miseries in connection with material food, and having possessed himself of Wisdom pertaining to the finding of a way to Freedom, he eats the meal.’

‘Jivaka, what do you think about him in the matter? Has he caused ill-will against himself or another or both?’

‘No; Venerable Sir.’

‘Jivaka, did not that monk eat a meal that was free from blemishes at that time?’

‘Yes; Venerable Sir.’

‘Lord, I have heard that the Brahmā lives with Equanimity. Lord, I have now seen with my own eyes that the Bhagavā is that very Brahmā because He lives with Equanimity.’

‘Jivaka, ill-will is caused by rāga (greed), dosa (hatred) and moha (delusion); but the Bhagavā has already eradicated rāga, dosa and moha, and as they have been cut at the roots, they will never arise again in future. Jivaka, if you really speak in that light, I shall accept your words.’

‘Lord, I really spoke in that light.’

‘Indeed, Jivaka, if the householder slaughters an animal on purpose for the Tathāgata

or His disciples, he performs the following five kinds of unwholesome volitional actions:—

- (1) “Go and bring such and such an animal here”, orders the householder. Thus he has firstly committed an unwholesome volitional action.
- (2) Secondly, this householder has committed an unwholesome volitional action by causing the animal to be dragged by the neck thus making the animal suffer disagreeable mental sensations.
- (3) Thirdly, he has committed an unwholesome volitional action by ordering his men to kill the animal.
- (4) Fourthly, he has committed an unwholesome volitional action by having the animal killed, thus causing it disagreeable mental sensations.
- (5) Fifthly, he has committed an unwholesome volitional action by offering the Tathāgata and His disciples meat slaughtered on purpose for a monk.’

This being said, Jivaka Komārabhacca, the adopted son of Abhaya, the king’s son, said to the Bhagavā: ‘It is wonderful; O Gotama, it is wonderful; Just as, O Gotama, one should set upright that which is upside down or lay bare that which is concealed, or tell the way to a man who has lost his way, or hold a lamp in the dark so that those who have eyes might see things; even so, the Dhamma has been revealed to me in many ways by the Venerable Gotama. I take refuge in the Venerable Gotama, in the Dhamma and the Order of monks; may the Venerable Gotama accept me as a lay disciple who has taken refuge from today onward as long as my life lasts.’

MAJJHIMA-NIKĀYA, UPARIPANNAŚA, ANUPADA VAGGA, ĀNĀPĀNASSATI SUTTA

Thus I have heard. On one occasion the Bhagavā was staying with many of His distinguished disciples : Sāriputta, Moggallāna, Mahā Kassapa, Mahā Kaccāyana, Mahā Koṭṭhila, Mahā Kappina, Mahā Cunda, Anuruddha, Revata, Ānanda and many other distinguished monks in Pubbārāma, the monastery offered by Visākhā.

At that time the senior monks gave instructions on the Dhamma to the junior monks ; some gave instructions to ten, some to twenty, some to thirty and some to forty junior monks. When the junior monks heard the instructions given to them by the senior monks, they understood the knowledge pertaining to Tranquillity and Insight, which arose in their minds after they had established themselves in morality.

Then, on the night of the termination of the Vassa, the full moon day, the fifteenth day of the month, the Bhagavā surrounded by many monks sat in the open air. Then the Bhagavā looked round at the monks, who kept silent, and said : 'O monks, you are bent on this practice to the Dhamma, you have resolved to perform this practice. You should strive more energetically, so that you may reach the Fruition of Holiness which you have not yet attained, and realise the Fruition of Holiness which you have not yet realised. I shall remain at Sāvattthi till the full moon day of the month of Kattika, the end of the four months in which the water-lily blossoms.'

The monks living in the neighbouring rural areas heard that the Bhagavā would remain at Sāvattthi till the full moon day of Kattika and came to Sāvattthi to pay their respects to the Bhagavā. The senior monks gave intensive training to the junior monks. Some gave training to ten, some to twenty, some to thirty, and some to forty junior monks. When the junior monks received training from their teachers, they understood the knowledge pertaining to Tranquillity and Insight which arose in their minds after they had established themselves in morality.

On the night of the full moon day of the month of Kattika, the end of the four months

in which the white water-lily blossoms, the Bhagavā surrounded by the monks sat in the open air. Then, looking round at the monks, who kept silent, the Bhagavā said : 'O monks, this assembly is devoid of pithless stuff; this assembly being devoid of pithless stuff is purified and is full of essence. O monks, all these monks here are of such nature. Such monks are worthy of offerings, worthy of receiving hospitality, worthy of gifts, worthy of being honoured with raised hands, are unsurpassed fields for gaining merit. Presenting small gifts to such an assembly is advantageous; presenting greater gifts to such an assembly is more advantageous. O monks, it is very difficult for people to pay homage adequately to such an assembly.

'O monks, among those present here there are Arahats who have eradicated all defilements ; who have reached perfection ; who have laid down their burdens ; who are no longer fettered by any tie to any form of existence ; and who have been liberated by their wisdom.

'O monks, among those present here there are Anāgāmins who, having overcome the five lower fetters reappear as spontaneously manifesting beings in the Su'dhāvāsa Brahma-plane (Abode of Purity) and without returning from that plane will reach Nibbāna.

'O monks, among those present here there are Sakadāgāmins who, having destroyed the three lower fetters, have overcome the fetters of Sensuous Craving and Ill-will in their grosser form, and will return only once to this sensuous world.

'O monks, among those present here there are Sotāpannas who, after overcoming the three fetters of Personality-belief, Sceptical Doubt and Attachment to rites and ritual, have entered the stream to Nibbāna, are firmly established and destined to full enlightenment.

'O monks, among those present here there are those who practise the four Applications of Mindfulness *; those who practise the four Right Efforts** ; those who practise

* Contemplation of Body, of Feeling, of Mind and of Mental Objects.

** The efforts to avoid unwholesome states, as yet unarisen as evil thoughts, etc ; to overcome unwholesome states that have arisen ; to develop wholesome states, as yet unarisen such as the seven Factors of Enlightenment ; and to maintain the wholesome states that have arisen.

the four Roads to Power*; those who practise the five Spiritual Faculties**; those who practise the five Mental Powers***; those who practise the seven Links of Enlightenment****; and those who practise the Eightfold Noble Path. *****

‘O monks, among those present here there are those who practise *mettābhāvanā* (development of all-embracing loving-kindness); those who practise *karuṇābhāvanā* (development of compassion); those who practise *muditābhāvanā* (development of altruistic joy); those who practise *upekkhābhāvanā* (development of equanimity); those who practise *asubhakkammaṭṭhāna* (reflections on the loathsomeness of the body); and those who practise *anicca-saññā* (contemplation of impermanence).

‘O monks, among those present here there are those who practise *ānāpānassati* (watching over in-and-out-breathing).

‘Contemplation of in-and-out-breathing, O monks, developed and frequently practised, brings high reward and advantages. And how so ?

‘There the monk retires to a forest, to the foot of a tree, or to a solitary place, seats himself crosslegged, body erect, attentiveness fixed before him. Attentively he breathes in, attentively he breathes out.

‘While breathing in a long inhalation he knows : “I breathe in a long inhalation” ; while breathing out a long exhalation he knows : “I breathe out a long exhalation.”

‘While breathing in a short inhalation he knows : “I breathe in a short inhalation” ; while breathing out a short exhalation he knows : “I breathe out a short exhalation.”

‘Being clearly sensible of the whole body***** I breathe in”: thus he trains himself; “Being clearly sensible of the whole body I breathe out”: thus he trains himself.

“Calming the bodily activities I breathe in”: thus he trains himself; “Calming the bodily activities I breathe out”: thus he trains himself.

“Sensible of rapture I breathe in”: thus he trains himself; “Sensible of rapture I breathe out”: thus he trains himself.

“Sensible of joy I breathe in”: thus he trains himself; “Sensible of joy I breathe out”: thus he trains himself.

“Sensible of the mental activities I breathe in”: thus he trains himself, “Sensible of the mental activities I breathe out”: thus he trains himself.

“Calming the mental activities I breathe in”: thus he trains himself; “Calming the mental activities I breathe out”: thus he trains himself.

“Being clearly sensible of the mind I breathe in”: thus he trains himself; “Being clearly sensible of the mind I breathe out”: thus he trains himself.

“Composing the mind I breathe in”: thus he trains himself; “Composing the mind I breathe out”: thus he trains himself.

“Concentrating the mind I breathe in”: thus he trains himself; “Concentrating the mind I breathe out”: thus he trains himself.

“Freeing the mind I breathe in”: thus he trains himself; “Freeing the mind I breathe out”: thus he trains himself.

“Reflecting on Impermanence I breathe in”: thus he trains himself, “Reflecting on Impermanence I breathe out”: thus he trains himself.

“Reflecting on Detachment I breathe in”: thus he trains himself; “Reflecting on Detachment I breathe out”: thus he trains himself.

* Concentration of Determination, of Energy, of Consciousness and of Investigation.

** Faith (Confidence in the Buddha and His Teaching), Energy, Mindfulness, Concentration and Wisdom.

*** Faith, Energy, Mindfulness, Concentration and Wisdom.

**** Mindfulness, Investigation of the Dhamma, Energy, Rapture, Tranquility, Concentration and Equanimity.

***** Right Understanding, Right Thoughts, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

These 37 things are the “Bodhipakkhiya-dhammā” (Things pertaining to Enlightenment.) It may be noted that Mindfulness considered in its different aspects, can be a spiritual faculty, a mental power and a link of Enlightenment, and others have both aspects of “Roads to Power” and “Spiritual Faculties”.

***** Sabbakāya (according to Buddhaghosa’s Commentary ‘the whole body of the breath’).

"Reflecting on the Extinction of Biases* I breathe in": thus he trains himself; "Reflecting on the extinction of biases I breathe out": thus he trains himself.

"Reflecting on Renunciation I breathe in": thus he trains himself; "Reflecting on renunciation I breathe out": thus he trains himself.

"Thus, O monks, developed and frequently practised, contemplation of in-and-out-breathing brings high reward and great advantage.

"But how, O monks, does the contemplation of in-and-out-breathing, developed and frequently practised, bring the four Applications of Mindfulness to full perfection ?

"Whenever the monk is mindful in taking a long breath or in taking a short breath, or is training himself to inhale or exhale whilst being sensible of the body, or is calming down the bodily activities—, at such a time the monk is dwelling in "Contemplation of the Body", full of energy, clearly conscious, attentive, subduing worldly greed and grief. Inhalation and exhalation, indeed, I declare as a phenomenon amongst the phenomena of the body.

Whenever the monk is training himself to inhale and exhale whilst being sensible of rapture, or joy, or the mental activities, or whilst calming down the mental activities—at such a time he is dwelling in "Contemplation of Sensation", full of energy, clearly conscious, attentive, after subduing worldly greed and grief. The sensation experienced in respiration, indeed, I declare as one of the sensations (feelings) amongst the other **sensations (feelings) of the mind.

Whenever the monk is training himself to inhale and exhale whilst being sensible of the mind, or whilst composing the mind, or whilst concentrating the mind, or whilst setting the mind free—at such a time he is dwelling in "Contemplation of the Mind", full of energy, clearly conscious, attentive, after subduing worldly greed and grief. Without mindfulness and clear comprehension, indeed, there is no attention to in-and-out-breathing, I say.

Whenever the monk is training himself to inhale or exhale whilst contemplating Imper-

manence, or, Detachment, or Extinction, or Renunciation—at such a time he is dwelling in "Contemplation of the Mental Objects", full of energy, clearly conscious, attentive, after subduing worldly greed and grief.

Contemplation of in-and-out-breathing, thus developed and frequently practised, brings the four Applications of Mindfulness to full perfection.

But how do the four Applications of Mindfulness, developed and frequently practised, bring the seven Links of Enlightenment to full perfection ?

Whenever the monk is dwelling in contemplation of Body, Sensation, Mind and Mental Objects, full of energy, clearly conscious, attentive, after subduing worldly greed and grief—, at such a time his mindfulness is undisturbed; and whenever his mindfulness is present and undisturbed, at such a time he has gained and is developing the Link of Enlightenment "Mindfulness"; and thus this link of enlightenment reaches full perfection.

Whenever, whilst dwelling with attentive mind, he wisely investigates, examines and considers the dhamma, at such a time he has gained and is developing the Link of Enlightenment "Investigation of the Dhamma", and thus this link of enlightenment reaches full perfection.

Whenever, whilst investigating, examining and considering the dhamma, his energy is firm and unshaken—, at such a time he has gained and is developing the Link of Enlightenment "Energy"; and thus this link of enlightenment reaches full perfection.

Whenever, in him, whilst firm in energy, arises rapture free from sensuous desires—at such a time he has gained and is developing the Link of Enlightenment "Rapture"; and thus this link of enlightenment reaches full perfection.

Whenever, whilst enraptured in mind, his mind and body become tranquil—, at such a time he has gained and is developing the Link of Enlightenment "Tranquillity"; and thus this link of enlightenment reaches full perfection.

Whenever, whilst tranquillised in mind and body and happy, his mind becomes concen-

* The four kinds of Biases are :—Sensuous Bias, Bias for Existence, Bias of Wrong Views and Bias of Ignorance.

** Vedanā.

trated—, at such a time he has gained and is developing the Link of Enlightenment, “Concentration”; and thus this link of enlightenment reaches full perfection.

Whenever he looks on his mind with complete indifference, thus concentrated—, at such a time he has gained and is developing the Link of Enlightenment “Equanimity”, and thus this link of enlightenment reaches full perfection.

The four Applications of Mindfulness thus developed and frequently practised, bring the seven Links of Enlightenment to full perfection.

But how do the seven Links of Enlightenment, developed and frequently practised, bring wisdom and deliverance to full perfection ?

There the monk develops the links of enlightenment, bent on seclusion, detachment, and extinction of biases, and leading to renunciation.

The seven Links of Enlightenment, thus developed and frequently practised, bring wisdom and deliverance to full perfection.

Thus spoke the Bhagavā: being glad those brethren rejoiced at the words of the Bhagavā.



“Just as, brethren, in the autumn season, when the sky is opened up and cleared of clouds, the sun, leaping up into the firmament, drives away all darkness from the heavens, and shines and burns and flashes forth; even so, brethren, the perceiving of impermanence, if practised and enlarged, wears out all sensual lust, wears out all lust for body, all desire for rebirth, all ignorance, wears out, tears out all conceit of ‘I am’.

And in what way, brethren, does it wear them out ?

It is by seeing: ‘Such is body: such is the arising of body: such is the ceasing of body. Such is feeling, perception, the activities, such is consciousness, its arising and its ceasing.’

Even thus practised and enlarged, brethren, does the perceiving of impermanence wear out all sensual lust, all lust for body, all desire for rebirth, all ignorance, wears out, tears out all conceit of ‘I am’.”

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